NUMB. CXI.

The GUARDIAN.

Hìc aliquis de gente bircosâ Centurionum
Dicat: quod ſatis eſt ſapio mihi; non ego curo
Eſſe quod Arceſilas, ærumnoſique Solones. Perſ.

Saturday, July 18. 1713.

I Am very much concerned when I ſee young Gentlemen of Fortune and Quality ſo wholly ſet upon Pleaſures and Diverſions, that they neglect all thoſe Improvements in Wiſdom and Knowledge which may make them eaſie to themſelves and uſeful to the World. The greateſt Part of our *Britiſh* Youth loſe their Figure and grow out of Faſhion by that Time they are five and twenty. As ſoon as the natural Gaiety and Amiableneſs of the young Man wears off, they have nothing left to recommend them, but *lie by* the reſt of their Lives among the Lumber and Refuſe of the Species. It ſometimes happens indeed, that for want of applying themſelves in due time to the Purſuits of Knowledge, they take up a Book in their declining Years, and grow very hopeful Scholars by that time they are threeſcore. I muſt therefore earneſtly preſs my Readers, who are in the flower of their Youth, to labour at thoſe Accompliſhments which may ſet off their Perſons when their Bloom is gone, and to *lay in* timely Proviſions for Manhood and old Age. In ſhort, I would adviſe the Youth of fifteen to be dreſſing up every Day the Man of fifty, or to conſider how to make himſelf venerable at threeſcore.

Young Men, who are naturally ambitious, would do well to obſerve how the greateſt Men of Antiquity made it their Ambition to excell all their Cotemporaries in Knowledge. *Julius Cæſar* and *Alexander*, the moſt celebrated Inſtances of Human Greatneſs, took a particular Care to diſtinguiſh themſelves by their Skill in the Arts and Sciences. We have ſtill extant ſeveral Remains of the former, which juſtifie the Character given of him by the learned Men of his own Age. As for the latter it is a known Saying of his, that he was more obliged to *Ariſtotle*, who had inſtructed him, than to *Philip* who had given him Life and Empire. There is a Letter of his recorded by *Plutarch* and *Aulus Gellius*, which he wrote to *Ariſtotle* upon hearing that he had Publiſhed thoſe Lectures he had given him in private. This Letter was written in the following Words at a time when he was in the height of his *Perſian* Conqueſts.

Alexander *to* Ariſtotle, *Greeting.*

'YOU have not done well to Publiſh your 'Books of Select Knowledge; for what is 'there now in which I can ſurpaſs others, if thoſe 'things which I have been inſtructed in are 'communicated to every Body? For my own Part 'I declare to you, I would rather excell others in 'Knowledge than in Power. *Farewell.*

We ſee by this Letter, that the Love of Conqueſt was but the ſecond Ambition in *Alexander*'s Soul. Knowledge is indeed that which, next to Virtue, truly and eſſentially raiſes one Man above another. It finiſhes one half of the Human Soul. It makes Being pleaſant to us, fills the Mind with entertaining Views, and adminiſters to it a perpetual Series of Gratifications. It gives Eaſe to Solitude, and Gracefulneſs to Retirement. It fills a publick Station with ſuitable Abilities, and adds a Luſtre to thoſe who are in the Poſſeſſion of them.

Learning, by which I mean all uſeful Knowledge, whether Speculative or Practical, is in all popular and mixt Governments the natural Source of Wealth

(Price Two Pence.)

Wealth and Honour. It has been obſerved by a very Ingenious Man, that if we look into moſt of the Reigns from the Conqueſt, we ſhall find that the Favourites of each Reign have been thoſe who have raiſed themſelves. The greateſt Men are generally the Growth of that particular Age in which they flouriſh. A Superior Capacity for Buſineſs, and a more extenſive Knowledge, are the Steps by which a new Man often mounts to Favour, and outſhines the reſt of his Cotemporaries. But when Men are actually born to Titles, it is almoſt impoſſible that they ſhould fail of receiving an Additional Greatneſs, if they take care to accompliſh themſelves for it.

The Story of *Solomon's* Choice may not only inſtruct us in that Point of Hiſtory, but furniſhes out a very fine Moral to us, namely, that he who applies his Heart to Wiſdom, does at the ſame time take the moſt proper Method for gaining long Life, Riches and Reputation, which are very often not only the Rewards, but the Effects of Wiſdom.

As it is very ſuitable to my preſent Subject, I ſhall firſt of all quote this Paſſage in the Words of Sacred Writ; and afterwards mention an Allegory, in which this whole Paſſage is repreſented by a famous *French* Poet; not queſtioning but it will be very pleaſing to ſuch of my Readers as have a Taſte of fine Writing.

In Gibeon the Lord appeared to Solomon in a Dream by night: and God ſaid, Ask what I ſhall give thee. And Solomon ſaid, Thou haſt ſhow'd unto thy Servant David, my Father, great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a Son to ſit on his Throne, as it is this day. And now, O Lord, my God, thou haſt made thy ſervant King inſtead of David my Father: and I am but a little Child: I know not how to go out or come in. Give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcern between good and evil: for who is able to judge this thy ſo great a people? And the Speech pleaſed the Lord, that Solomon had aſked this thing. And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf long life, neither haſt asked riches for thy ſelf, nor haſt asked the Life of thine Enemies, but haſt asked for thy ſelf Underſtanding to diſcern Judgment; behold I have done according to thy words: lo I have given thee a wiſe and underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee. And I have alſo given thee that which thou haſt not asked, both riches and honour, ſo that there ſhall not be any among the Kings like unto thee all thy Days. And if thou wilt walk in my ways, to keep my Statutes and my Commandments, as thy father David did walk, then I will lengthen thy Days. And Solomon awoke, and behold it was a Dream ——

The *French* Poet has ſhadowed this Story in an Allegory, of which he ſeems to have taken the Hint from the Fable of the three Goddeſſes appearing to *Paris*, or rather from the Viſion of *Hercules*, recorded by *Xenophon*, where *Pleaſure* and *Vertue* are repreſented as real Perſons making their Court to the Hero with all their ſeveral Charms and Allurements. Health, Wealth, Victory and Honour are introduced ſucceſſively in their proper Emblems and Characters, each of them ſpreading her Temptations, and recommending her ſelf to the young Monarch's Choice. Wiſdom enters the laſt, and ſo captivates him with her Appearance, that he gives himſelf up to her. Upon which ſhe informs him, that thoſe who appeared before her were nothing elſe but her Equipage, and that ſince he had placed his Heart upon Wiſdom; Health, Wealth, Victory and Honour ſhould always wait on her as her Handmaids.

This Paper is to be had of Mr. Nemes *under the* Thatch'd-houſe *Tavern in St.* James's-ſtreet; *Mrs.* Bond *at* Charing-croſs; *Mrs.* Bolter *and Mrs.* Dodd *near the* Temple-gate; *and Mr.* Round *in* Exchange-Ally.

ADVERTISEMENTS.

This Day is Publiſhed, with Her Majeſty's Royal Priviledge and Licence,

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The three Porto-folio's of Italian Drawings, letter'd A. B. C. with the three Pictures in the Bibliotheca Seleƈtiſſima, will be Sold on Wedneſday Evening, the 22d Inſtant, at the Green Door in the Little Piazza Covent Garden; where the Drawings and Pictures may be ſeen till the time of Sale.

Robert Norris, on Snow-hill, having had many Years Experience and good Succeſs in the Cure of Lunaticks, is removed to the Peſtle and Mortar near the middle of Hatton-Garden, where he hath a very convenient large Houſe and Garden, Airy and fit to receive Perſons of the beſt Rank of either Sex, with ſuitable Attendance. Any Perſon applying themſelves as above, may there be ſatisfied, that the Cure ſhall be induſtriouſly endeavoured (and by God's Bleſſing effected) on reaſonable Terms.

LONDON: Printed for *J. Tonſon* in the *Strand*; and Sold by *A. Baldwin* in *Warwick-Lane*; where Advertiſements are taken in. 1713.